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ARTICLES

To be inquired of, in the ſt Metropoliticall viſitation, of the moſt euerend Father, GEORGE, by Gods pro- *idence, Arch-Biſhop of Canterbury, and Primate of all* gland; in, and for the Dioces of Peterbury, in the yeare of our Lord God, 1613 and in the third yeare of his Graces Tranſlation.

LONDON,
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The Tenor of the Oath, to be Miniſtred to the Church-wardens *and Side-men.*

YOu ſhall ſweare, that you, and euery of you, ſhall dulie conſider, and diligently enquire, of all and euery of theſe Articles giuen you in charge; and that all affection, fauour, hatred, hope of reward and gain, or feare of diſpleaſure, or mallice ſet aſide; you ſhall preſent all and euery ſuch perſon, of, or within your Pariſh, as hath committed any offence, or made any default mentioned in theſe, or any of theſe Articles; or which are vehemently ſuſpected or defamed of any ſuch offence or default: Wherein you ſhal deale vprightly and fully; neither preſenting, nor ſparing to preſent any, co[illegible] to truth: hauing in this action God before your eyes, with an earneſt zeale to maintaine truth, and to ſuppreſſe vice. So help you God, and the holie Contents of this Booke.

¶ Concerning the Church, the Ornaments thereof, and the Churches possessions.

IMprimis, whether haue you in your seuerall Churches and Chappels, the whole Bible of the largest volume, and the Booke of Common Prayer, lately set forth by his Maiesties authoritie, both fairely and subst antiallie bound: a Font of Stone, set vp in the auncient vsuall place: a conuenient and decent Communion Table, with a Carpet of silke, or some other decent stuffe, continuallie laide vpon the Table at time of Diuine seruice, and a faire Linnen cloath vpon the same, at the time of the receiuing of the holy Communion. And whether is the same table placed in such conuenient sort within the chancell or church, as that the Minister may be best heard in his Prayer and administration, and that the greatest number may communicate: And whether is it so vsed at all time of Diuine seruice, as is not agreeable to the holy vse of it; as sitting on it, throwing Hats on it, writing on it, or is it abused to other prophaner vses: and are the Ten Commaundements set vpon the East-end of your church or chappell where the people may best see and reade them, and other sentences of holy Scripture, written on the walles likewise for that purpose?

2 Item, whether haue you in your said church or chappell, a conuenient seat for your Minister to read seruice in, together, with a comely pulpit set vp in a conuenient place, with a decent cloath or cushion for the same, a comely large Surplice, a faire Communion cup, with a couer of siluer, a Flaggon of Siluer, Tinne, or Pewter, to put the Wine in, whereby it may be set vpon the Communion Table, at the time of the ministring thereof, with all other thinges and ornaments necessarie for the celebration of Diuine Seruice, and administration of the Sacraments: And whether haue you a strong Chest for Almes for the poore, with three lockes and keies, and another chest for keeping the Bookes, and Ornaments of the Church, and the Register Booke. And whether haue you a Register Booke in Parchment, for Christnings, Weddings, and Burials, and whether the same be kept in all pointes, according to the Can-

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2 Item, whether haue you in your ſaid church or chappell, a conuenient ſeat for your Miniſter to read ſeruice in, together, with a comely pulpit ſet vp in a conuenient place, with a decent cloath or cuſhion for the ſame, a comely large Surplice, a faire Communion cup, with a couer of ſiluer, a Flaggon of Siluer, Tinne, or Pewter, to put the Wine in, whereby it may be ſet vpon the Communion Table, at the time of the miniſtring thereof, with all other thinges and ornaments neceſſarie for the celebration of Diuine Seruice, and adminiſtration of the Sacraments: And whether haue you a ſtrong Cheſt for Almes for the poore, with three ſeuerall lockes and keies, and another cheſt for keeping the Bookes, and Ornaments of the Church, and the Regiſter Booke. And whether haue you a Regiſter Booke in Parchment, for Chriſtnings, Weddings, and Burials, and whether the ſame be kept in all pointes, according to the Cano-

nons in that behalfe prouided? And whether haue you in your saide Church or Chancell, a Table set, of the degrees wherein by Law men are prohibited to marry?

3 Whether are your Church and Chappels, with the Chancels thereof, and your parsonage or vicarage house, your Parish Almes-house and Church-house, in good reparations: and are they imployed to godly, and the right holy vses? Is your Church, Chancell, and Chappell decently and comely kept, as well within as without, and the seats well maintained, according to the 85. Cannon, in that behalfe prouided? Whether your Church-yard be well fenced, and kept without abuse: and if not, in whose default the same is, and what the defect or fault is? and whether any person haue incroached vpon the ground of the Church-yard, or whether any person or persons, haue vsed any thing or place consecrated to holy vse, prophanely or wickedly?

4 Whether haue you the Terrier of all the Gleabe Lands, Pedoles, Gardens, Orchards, Houses, Stockes, Implements, Tenements, and portions of Tithes (whether within your Parish or without) belonging vnto your parsonage or vicarage, taken by the view of honest men in your said Parish? And whether the same Terrier be laid vp in the Bishoppes Registery, and in whose hands any of them are now. And if you haue no Terrier already made in Parchment, you the Church-wardens & Sidemen, together with your Parson or Vicar, or in his absence, with your Minister, are to make diligent inquiry and presentment of the premises, and make, subscribe, and signe, the said Terrier, as aforesaid?

Concerning the Ministers.

1 WHether doth your Minister, distinctly and reuerently say Diuine seruice vpon Sundayes and Holidaies, and other daies appointed to be obserued by the booke of Common Prayer: as Wednesdayes, and Fridaies, and the euens of euery Sunday and Holiday, at fit and vsuall times? And doth your Minister duely obserue the Orders, Rites, and Ceremonies, prescribed in the said Booke of Common Prayer, as well in reading publike prayers and the Letany, as also in administring the Sacraments, solemnization of Matrimony, visiting the sick, burying the dead, Churching of Women, and all other like Rites and Offices of the Church, in such manner and forme, as in the said Booke of Common prayer he is inioyned, without any omission or addition? And doth he read the Booke of the last Canons once yearely, and weare a Surplice according to the said Cannons?

2 Doth your Minister bid Holidaies and Fasting-daies, as by the Booke

Booke of Common Prayer is appointed? And doth he giue warning beforehand to the Parishioners, for the receiuing of the holy Communion, as the 22. Canon requireth? And whether he doth administer the holy Communion so often, and at such times, as that euery Parishioner may receiue the same, at the least thrice in euery yeare: whereof once at Easter, as by the Booke of common Prayer is appointed? And doth your Minister receiue the same himselfe, on euery day that he administreth it vnto others, and vse the wordes of institution, according to the Booke, at euery time that the Breade and Wine is renewed; accordingly as by the Prouiso of the 21. Canon, is directed? And doth hee deliuer the Bread and Wine to euery Communicant seuerally? Whether hee hath admitted to the holy Communion any Offender, or Schismaticke, contrary to the 26. and 27. constitutions, or receiued any to the communion being not of his owne cure, or put any from the Communion, who are not publiquely infamous for any notorious crime? Doth hee vse the signe of the Crosse in Baptisme, or Baptize in any Bason, or other Vessel, and not in the vsuall Font? Or admit any Father to bee God-Father to his owne child, or such which haue not receiued the holy Communion: or Baptise any children that were not borne in the parish; or wilfully refuse to baptise any Infant in his Parish being in danger, hauing beene enformed of the weakenesse of the said child: and whether the saide child dyed through his default, without Baptisme?

3 Whether hath your Minister married any without a Ring, or without Banes published three seuerall Sundaies or Holidaies in time of Diuine seruice, in the seuerall churches or chappels of their seuerall abode, according to the Booke of common Prayer, or in times prohibited, albeit the Banes were thrice published, without a License or dispensation from the Arch-bishop, the Bishop of the Diocesse, or his Chancellor; first obtained in that behalfe? Or not betwixt the houres of eight and twelue in the forenoone, or haue married any in any priuate house, or if the parties be vnder the age of twenty one yeares, before their Parents or Gouernours haue signified their consent vnto him?

4 Doth he refuse to burie any, which ought to be interred in christian burial, or deferre the same longer then he should, or bury any in christian buriall, which by the constitutions of the church of England ought not to be interred?

5 Is your Minister, a Preacher allowed? If yea; then by whom, if not? Whether doth he procure some who are lawfully licensed, to preach monthly amongst you at the least?

6 Doth your Minister (being licenced) preach vsually according to the Cannons, either in his owne Cure, or in some other church or chappell neere adioyning, where no Preacher is, and how often he hath beene negligent in that behalfe, and doth he preach standing, and with his hat off? Or whether doth he or his Curate vpon euery Sunday, when there is no Sermon, read an Homilie, or some part thereof, according as he ought to doe; or in case he be not licensed to preach, doth he take vpon him to Preach or expound the Scriptures in his owne Cure, or else-where; If so, then you are to present the same, the time and place, when, and where he did it?

7 Doth your Minister vse to pray for the Kinges Maiesty, King Iames, and for the Quéenes Maiesty, the Prince, and all their Royall Progeny, with addition of such stile and Titles as are due to his Highnesse, and exhort the people to obedience to his Maiesty, and all Magistrates in authority vnder him?

8 Is your Minister continually resident vppon his Benefice, and how long time hath he beene absent, and in case he be licensed to be absent; whether doth he cause his Cure to be sufficiently supplied, according to the Cannons: or in case he hath another Benefice, whether doth he supply his absence by a Curate, sufficiently licensed to preach in that Cure where he himselfe is not resident. Or otherwise, in case the smalnesse of the Liuing cannot finde a Preaching Minister, doth he preach at both his Benifices vsually?

9 Doth your Minister or Curate, serue any more Cures then one: if yea, then what other Cure, dooth hee serue, and how farre are they distant?

10 Doth your Minister euery Sunday and Holliday, before Euening Prayer, for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish, in the Ten Commaundements, Articles of the Beléefe, and in the Lords Prayer, and the Sacrament, according as it is prescribed in the Catechisme, set foorth in the Booke of Common Prayer?

11 Doth your Minister in the Rogation daies, goe in perambulation of the circuit of the Parish, saying and vsing the Prayers, Suffrages, and Thanksgiuing to God, appointed by Law, according to his duty, thanking God for his blessinges, if there be plenty on the earth; Or otherwise, to pray for his grace and fauour, if there be a feare of scarsitie?

12 Hath your Minister admitted any Woman, begotten with child in Adultry or Fornication, to be churched without license of the ordinary?

13 Hath

13 Hath your Minister or any other Preacher, baptized Children, churched any woman, or ministred the holy Communion in any private house, otherwise then as by Law is allowed?

14 Doth your Minister, being a Preacher, endeuour and labour diligently to reclaime the Popish Recusants in his Parish from their errors, (if there be any such abiding in your Parish.) Or whether is your Parson, Vicar, or Curate, ouer conuersant with, or a fauourer of Recusants, whereby he is suspected not to be sincere in Religion?

15 Hath your Minister taken vpon him, to appoint any publique or priuate Fasts, Prophesies, or exercises, not approued by Law, or publike authority, or hath vsed to meete in any priuate house or place, with any person or persons, there to consult how to impeach or deprane the book of common prayer, or the Doctrine or Discipline of the Church of England: If yea, then you shall present them all?

16 Hath your Minister stated the publication of any excommunications or suspitions, or doth he euery halfe yeare denounce in his Parish-church, all such of his Parish as are excommunicated, and perseuer therein without seeking to be absolued, or doth he wittingly and willingly keep company with such as are excommunicate: And hath he admitted into your Church, any person excommunicate, without a Certificate of his absolution from the Ordinary, or other competent Judge?

17 Doth your Minister carefully loke to the releefe of the poore, and from time to time call vpon his Parishioners to giue somewhat, as they can spare, to godlie and charitable vses, especially when they make their Testaments?

18 Whether your Minister or any, hauing taken holy orders, being now silenced or suspended, or any other person of your knowledge, or as you haue heard, hold any conuenticles, or doth preach in any place, or vse any other forme of Diuine seruice then is appointed in the Booke of Common praier: If yea, then you are to present their names, and with whom?

19 Whether is your Curate licensed to serue, by the Bishop of this Diocesse, or by any other, and by whom?

20 Doth your Minister vse such decency and comelinesse in his apparell, as by the 47. Cannon is enioyned: and is he of sober behauiour, and one that doth not vse such bodily labour, as is not seemely for his function and calling?

21 Is your Minister noted or defamed, to haue obtained his Benifice or his orders, by Symony, or any other way defamed, to be Symoniacall

niacall person, or any way noted to bee a Schismaticke, or schismaticallie affected or reputed to be an incontinent person, or doth table or lodge any such in his house: or is he a frequenter of Tauernes, Inns, or Ale-houses, or any place suspected for ill rule: Or is he a common Drunkard, a common Gamster, or player at Dice, a Swearer, or one that applyeth himselfe not at his study, or is otherwise offensiue and scandalous to his function or Ministry?

22 Doth your Preacher or Lecturer read Diuine seruice, and Minister the Sacraments twice a yeare at least in his own person, according to the Canons?

Schoole-Maisters.

23 DOth any in your Parish take vpon him to teach Schoole, without License of the Ordinary, and is he conformable to the Religion now established? And doth he bring his Schollers to the Church, to heare Diuine seruice, and Sermons? And doth he instruct his Schollers in the groundes of the Religion now established in this Church of England, and is he carefull and diligent to benefit his Schollers in learning?

Parish Clearkes and Sextons.

24 HAue you a fit Parish Clark, aged twenty yeares at least, of honest conuersation, able to read and write? whether are his and the Sextons wages paid without fraud, according to the ancient customs of your Parish: if not, then by whom are they so defrauded or denyed? By whom are they chosen? And whether the said Clarke be approued by the Ordinary? And hath he taken an Oath, as in such cases is fit and required: And is he diligent in his office, and seruiceable to the Minister, and doth he take vpon him to meddle with any thing aboue his Office: as Churching of Women, burying the dead, or such like?

25 Doth your Clarke or Sexton keepe the Church cleane, the doores locked? Is any thing lost or spoyled in the Church, through his default? doth he suffer any vnseasonable ringing, or any prophane exercise in your Church? Or doth he (when any is passing out of this life) neglect to toll a Bell, hauing notice thereof.

Concerning the Parishoners.

1 WHether any of your Parishoners, being fifteene yeares of age or vpwards, or others lodging or commonly resorting to any House within your Parish, do wilfullie absent themselues from your Parish-church, vpon Sundaies or Holidaies at Morning and Euening Prayers? Or who come late to Church, and depart from church, before

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wice be done vpon the ſaid daies? Or who doe not reuerently behaue themſelues during the time of Diuine Seruice, deuoutly kneeling, when the generall confeſſion of ſinnes, the Letany, the ten Commandements, and all Prayers and Collects are read, and vſing all due and lowly reuerence, when the bleſſed name of the Lord Jeſus Chriſt is mentioned, and ſtanding vp when the Articles of the Beleefe are read; or who doe couer their heads in the Church during the time of Diuine ſeruice, vnleſſe it be in caſe of neceſſity, in which caſe they may weare a Night-cap or coife? Or who doe giue themſelues to babling, talking, or walking, and are not attentiue to heare the word preached, or read; or reading, or praying, during the time aforeſaid? Whether any of your Pariſh being of ſixteen yeares of age or vpwards, doe not receiue the holie communion in your Church thrice euery yeare; whereof once at Eaſter, and whether they doe not deuoutly kneele at the receiuing thereof?

2 Whether any of your Pariſhioners, being admoniſhed thereof, doe not ſend their Children, Seruants, and Apprentizes, to the Miniſter, to be catechized vpon ſuch Sondaies and Holidaies as are appointed? Or whether any of them doe refuſe to come; or if they come, refuſe to learne thoſe inſtructions ſet forth in the Booke of common prayer?

3 Whether any of your pariſh doe entertaine within their houſe, any ſoiourner, common gueſts or other perſons, who refuſe to frequent Diuine ſeruice or receiue the holie communion, as aforeſaide? preſent their names, their qualities, or conditions.

4 What Recuſant Papiſts are there in your pariſh? preſent their names, qualities, or conditions? whether keepe they any Schoolemaiſter in their houſe, which commeth not to church to heare Diuine ſeruice and receiue the Communion? What is his Name, and how long hath he taught there, or elſe-where?

5 Whether any of the ſaid popiſh Recuſants, doe labour to ſeduce and withdraw others from the Religion now eſtabliſhed? Or inſtruct their Families or children in popiſh Religion: or refuſe to entertain any, eſpecially in place of greateſt ſeruice, or truſt, but ſuch as concurre with them in their papiſtry?

6 How long haue the ſaid Popiſh Recuſants abſtained from diuine ſeruice, or from the communion, as aforeſaid?

7 Is there any in your pariſh that retaine vndefaced, or ſell, vtter, diſperſe, any popiſh Bookes or writings, or any Bookes, Libels, or writings of any Seduries, touching the Religion, State, or Gouernment Eccleſiaſticall of this Kingdome of England, or keepe any Monu-

ments of superstition vncancelled or defaced?

8 Whether haue you any in your Parish, which heretofore being Popish Recusants or Sectuaries, haue since reformed themselues, and come to Church to heare Diuine Seruice, and receiue the Sacraments: If yea, then who they are? And how long since haue they so reformed themselues? And whether they still remaine and abide in that conformitie?

9 Is there any in your Parish that refuse to haue their Children Baptized, or themselues to receiue the Communion at the hands of your Minister, taking exception against him, and what causes or exceptions doe they alledge; or haue any married Wiues refused to come to church, according to the Booke of common Prayer, to giue God thankes after their Child-birth, for their safe deliuerance? And whether doe any of, or in your Parish, refuse to haue their children Baptized in your parish-church, according to the forme prescribed in the Booke of common Prayer?

10 Whether any of your Parish hauing a Preacher to their parson, Vicar, or Curate, doe absent themselues from his Sermons, and resort to other places to heare other Preachers? Or whether any of your parish doe communicate or baptize their Children in any other parish?

11 What persons within your parish, for any offence, contumacy or crime, of Ecclesiasticall Conusance do stand excommunicate? present their names, and for what cause they are excommunicated, and how long they haue so stood, and what parson or persons doe wittingly and vsually kepe them company?

12 Whether any, not being in orders, doe execute any priestlie or ministeriall office, in your Church, Chappell, or Church-yard, and what be their names?

13 Whether any in your parish, that hauing heretofore taken vpon him the order of Priest-hood or Deacon, hath since relinquished the same, and liues a Lay-man, neglecting his vocation?

14 Haue any person in your Parish, quarrelled, or stricken, or offered any violence to your Minister, or haue strucken or quarrelled with any other person within your Church or Church-yard, or demeaned himselfe disorderly in the Church, by filthy or prophane talke, or any other lewd or immodest behauiour? Or haue disturbed the Minister in time of Diuine seruice or Sermon, or haue libelled or spoken slanderous words against your Minister, to the scandall of his vocation, or diffamed any of his Neighbours, touching any crime of Ecclesiasticall conusance?

15 Whe-

15 Whether any of, or in your parish, without consent of the Ordinary, or other lawfull authority, haue caused any to doe pennance, or bee censured or punished for any matter of Ecclesiasticall conusance, by any Vestry meetings, or otherwise by their own authoritie? Or haue taken any Money or commutation for the same? Present their names that haue done it? And who haue bene so punished? In what manner, and vpon what cause?

16 Whether any person in your parish, doe exercise any Trade or labour, buy, or sell, or keepe open Shoppes or Ware-houses vppon any Sunday or Holliday, by themselues, their Seruants, or Apprentizes, or haue otherwise prophaned the said daies, contrary to the orders of the Church of England? And whether there bee any Inne-keepers, Alehouse-keepers, Victulers, or other persons, that permit any persons in their Houses, to eate, drinke, or play, during the time of Diuine Seruice or Sermon, or reading the Homilies in the forenoone or afternoone, vpon those daies?

17 Whether the fift day of August, and the fift day of November, be kept holie, and thanksgiuing made to God, for his Maiesties and his States happy deliuerance, according to the ordinance in that behalfe?

18 Whether any of your parish, hold or frequent any conuenticles or priuate congregations, or make or maintaine any constitutions, agreed vppon in any such assemblies? Or any that doe write, or publiquelie or priuately speake against the Booke of common prayer, or any thing therein contained, or against any of the Articles of Religion agreed vpon, in Anno 1562. or against the Kinges Supremacy in causes Ecclesiasticall, or against the Oath of Supremacy, or of Alleagiance, as pretending the same to be vnlawfull, and not warrantable by the word of God? Or against any of the Rites or ceremonies of the Church of England now established? Or against the gouernment of the church of England, vnder the Kinges most excellent Maiestie, by Arch-Bishops, Bishoppes, Deanes, Arch-Deacons, and other Officers of the same: affirming, that the same is repugnant to the Word of God, and that the saide Ecclesiasticall Officers, are not lawfully ordained? Or whether there be any Authours, Maintainours, or Fauourers of Heresie or Schisme, or that be suspected to be Annabaptists, Libertines, Brownists, of the Familie of Loue, or of any other Heresie or Schisme? present their names:

19 Whether any in your Parish haue married within the degrees by Law prohibited, or any couple in your Parish being lawfully married, liue apart one from the other, without due separation of the Law, or any that haue beene diuorced, which keepe company with any other at Bed and at Bord, and when and where were they married?

Phisitions, Surgeons, and Mid-wiues.

20 HOw many Phisitions, Chirurgions, or Mid-wiues, haue you in your parish? How long haue they vsed their seuerall science, or offices, and by what authority? And how haue they demeaned themselues therein, and of what skill are they accounted to be in their profession?

21 Whether do any persons administer the goods of the dead without lawfull authority, or suppresse the last will of the dead? Or are there in your parish, any Wils not yet proued, or goods of the dead (dying intestate) left vnadministred? By authority in that behalfe, you shal not faile to present the Executors, and all others faulty therein; and also how many persons being possessed of any Goods and Chattels, haue dyed within your parish, since the xvij. day of Aprill 1613.

22 Whether any with-hold the stocke of the Church, or any goods, or other thinges, giuen to good and charitable vses.

23 Whether your Hospitals and Almes-houses, and other such houses and Corporations, founded to good and charitable vses; and the lands, possessions, and goods of the same, be ordered and disposed of as they should be? And doe the Maisters, Gouernours, Fellowes, and others of the said Houses and Corporations, behaue and demeane themselues, according to the godlie Ordinances and Statutes of their seuerall Foundations?

24 Whether haue you any in your Parish to your knowledge, or by common fame or report, which haue committed, Adultery, Fornication, or Incest; or any which haue impudentlie bragged or boasted, that he or she haue lined incontinently with any person or persons whatsoeuer: or any that hath attempted the chastity of any woman, or sollicited any Woman to haue the carnall knowledge of her bodie, or which are commonly reputed to be common Drunkards, Blasphemers of Gods holy Name; common Swearers, common Slanderers of their Neighbours, and sowers of discord, filthy and lasciuious Talkers, Vsurers, scismaticall persons, Bawds, or Harborers of Women with Childe, which be vnmarried, or conueying or suffering them to goe away before they haue made satisfaction to the Congregation, or any that hauing here-

heretofore beene presented, or suspected of any the foresaid crimes, haue by that cause departed your Parish, and are now returned againe? Or any which haue vsed any inchantments, sorceries, incantations, or witch crafts, which are not made fellony by the Statutes of this Realme, or any which haue committed any periury in any Ecclesiasticall Court, in an Ecclesiasticall cause, or which haue committed any forgerie, punishable by the Ecclesiasticall Lawes, and the procurors and abettors of the saide offences: You shall truely present the names of all, and singuler the said offendors, and with whom they haue committed the saide offences, in case they haue not beene publikely punished to your knowledge for the same crimes?

Touching the Church-wardens and Side-men.

WHether you and the Church-wardens, Quest-men, or Side-men, from time to time, doe, and haue done their diligences, not suffering any idle person to abide eyther in the Church-yard, or Church-porch, in Seruice or Sermon time, but causing them either to goe into the Church to heare Diuine Seruice, or to depart, and not disturbe such as be hearers there? And whether haue they, and do you diligently see the Parishioners duely resort to the Church euery Sunday and Holidaie, and there to remaine during Diuine seruice and sermon? And whether you or your predecessors, Churchwardens there, suffer any Plaies, Feasts, Drunkings or any other prophane vsages, to be kept in your Church, Chappell, or Church-yards, or haue suffered to your and their vttermost power and indeuour, any person or persons, to bee tipling or drinking in any Inne or Victualing House in your Parish, during the time of Diuine Seruice or Sermon, on Sundaies and Holidaies?

2 Whether, and how often haue you admitted any to Preach within your Church or chappell, which was not sufficientlie licensed? And whether you, together with your Minister, haue not taken diligent heede and care, that euery of your Parishioners being of fortene yeares of age or vpwards haue receiued thrice euery yeare, as aforesaide; and also that no Stranger haue vsually come to your church, from their owne Parish-church?

3 Whether haue there beene prouided against euerie communion, sufficient quantity of fine White Bread, and of good and wholesome wine for the Communicants that shall receiue? And whether that wine is brought in a cleane and sweete standing Pot of Pewter, or of other fit Vessell?

4 Whether were you chosen by the consent of the Minister and the parishioners? And haue the late Churchwardens giuen vp a iust account for their time, and deliuered to their Successors the Money, and other things belonging to the Church, which was in their hands? And are the Almes of the Church faithfully distributed to the vse of the poore?

Concerning Ecclesiasticall Magistrates and Officers.

1 WHether doe you know or haue heard of any payment, composition or agreement, to, or with any Ecclesiasticall Magistrate, Iudge, or Officer, for winking at, or sparing to punish any person for any offence of Ecclesiasticall Conusance, or for suppressing or concealing of any excommunication, or any other Ecclesiasticall Censure, of, or against any Recusant, or any other offender in the cases aforesaid? what summe of Money, or other consideration hath beene receiued or promised, by, or to any of them, in that respect, by whom, and with whom?

2 Hath any person within your parish, paide or promised any sum of Money or other reward, for comutation of pennance for any crime of Ecclesiasticall Conusance? If so, then with whom? When, and for what, and how hath the same beene imployed?

3 Are your Ecclesiasticall Iudges and their substitutes Maisters of Artes, or Batchellors of the Lawes at the least, learned and practised in the Ciuill and Ecclesiasticall Lawes: Men of good Life and Fame, zealously affected in Religiõ, and iust and vpright in executing their offices? Haue they heard any matter of office priuately in their Chambers, without their sworne Registers, or their Deputies presence?

4 Do you know, or haue you heard, that any Ecclesiasticall Iudge, Officer, or Minister, hath receiued or taken any extraordinary Fées, or other rewards or promises, by any waies or meanes, directly or indirectly, of any person or persons whatsoeuer, either for the graunting of the administration of the Goods and Chattels of those that haue died intestate, to one before another, or for allotting of larger portions of the goods and Chattels of those who haue died intestate, to one more then to another: or for allowing large and vnreasonable accounts, made by Executors or Administrators: or for giuing them *Quietus est*, or discharges without Inuentory or account, to defraude Creditors, Legataries, or those who are to haue portions. And what summes of Money doe you know, or haue you heard, that any Ecclesiasticall Iudge or Officer hath taken out of the state of any dying intestate, vpon pretence to bestow the same, in *pios vsus*: And how haue the same beene bestowed?

5 Hath any Ecclesiasticall Magistrate, Iudge, Officer, or any other exercisin

exercising Ecclesiasticall iurisdiction within this your Dioces; or any Aduocate, Register, Proctor, Clarkes, Apparators, or other Ministers belonging to the same Ecclesiasticall Courts, exacted or taken by any waies or meanes, directly or indirectly, extraordinary or greater Fees then are due and accustomed? And whether is there a Table for the rates of all Fees, set vp in their seuerall Courts and Offices? and whether haue they lent or suffered any Processe to go out of the Ecclesiasticall Courts otherwise then by Law they ought? Or haue they taken vpon them the office of Informers or Promoters to the said Courts, or any other way abused themselues in their Offices, contrary to the Law and Cannons in that behalfe prouided?

5 What number of Apparators hath euery seuerall Iudge Ecclesiasticall? And wherein, and in what manner is the Country ouerburthened by them? And wherein haue they caused or summoned any to appeare in the said Courts, without a presentment or Citation first had? Or whether haue they threatned any to prosecute them in the said Courts, if they would not giue them some rewards, and what bribes in that behalfe haue they taken?

If you know of any other default or crime of Ecclesiasticall Cognizance, you are to present the same by vertue of your Oaths?

The Minister of euery Parish, may, and ought to ioyne in presentment with the Church-wardens and Side-men, and if they will not present, the Minister may and ought himselfe, present the defaultes and crimes aforesaid: and there must be seuerall presentments made to euery seuerall article: and the Minister, Church-wardens and Sworne-men, are to meete and conferre about the said presentments, and answering of euery of the aforesaid Articles.

FINIS.

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